

# *The* **AMERICAN JOURNAL**

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## **"A Man, Named Guest"**

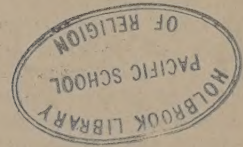
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## Christ, the Answer

By Lyman W. B. Jackman

Lyman Jackman of Ozone Park, New York, is a member of the New York Friends Meeting (20th Street).

As distance-barriers have been broken down, suspicion and tension, rather than harmony and understanding, have increased among nations. Contrary to what might have been expected, peace and good will have not been nurtured by progress in the facilities for bringing peoples nearer together and by increase in knowledge of the laws governing the material universe. Our familiarity with *things* and how they can be adapted to common good has had marvelous expansion while reciprocal laws relating to soul growth and how men can live together in peace have escaped our grasp. All this has become so well recognized that even the mention of it is trite; but familiarity with the unpleasant fact only testifies to its truth.

Individuals and organizations without number have offered their panaceas, but no cure has been found. Here and there healing salve has been applied to surface disfigurements of the social body, but the disease is too deep-seated and malignant for such applications to effect a cure. With penetrating insight the Divine Physician of the soul nineteen centuries ago diagnosed the malady when he declared that all evil comes from the heart and only as this is cleansed of sinful desires and propensities can the life be right and harmony between man and God and man and man be maintained.

This diagnosis and the remedy he offered is human society's only hope even now in the twentieth

century. The social ills of men and of nations still stem from the heart. Where the remedy of the Great Physician has been applied with thorough sincerity, cure has been effected, hearts have been cleansed of hatred, selfishness and suspicion, and men have found that they can live together in peace and security. All the world's basic troubles today are due to Jesus Christ's way of life being openly or tacitly rejected. Communism officially impugns it and other nations in fear give it hardly more than lip service.

Present world conditions are a challenge to Christianity to give an expression of its religion that will accomplish its true end for humanity by releasing it from the vague, seemingly impracticable supernatural plane, where it has been based largely on superstition and fear, and experiencing it as a natural and normal life for man in co-operation with God for carrying out the divine purposes and attaining man's own destiny. Jesus, in His spirit and ideals, gave a demonstration of how man can coordinate with the Creator's will to achieve life's true purpose. He showed in his own life of right relation to God and men what constitutes normal human living and called to all men, "Follow me."

### Past Tragedies

If the Master's summons had been accepted by those who have been enlisted under his banner during the last nineteen centuries and the Christian religion had been recognized as the patterning of human ideals and lives after his, the tragedies of inhuman inquisitions, world wars and conflicts between races and classes now characterizing so much of life would not have blackened the pages of human history. No enlightened and thoughtful person

can doubt that this is true; but confessing the truth does not in itself constitute a remedy. Repentance is more than that. There must be compensatory remedial action, else repentance is vain.

Communism challenges Christianity as it has not been challenged since the second century. Atheistic ideology cannot be throttled by force, but it can be eliminated by zealous demonstration of the truths revealed by Jesus, lived out in Christians' lives as they are empowered by the same Divine Spirit that was his strength.

The western world is shaking with the fear of destruction by invading pagan hordes engineered from the Kremlin. If Jesus had been followed in spirit and ideals through the centuries when teaching in the name of Christianity was propagated in Russia among the millions of adherents of the Church, there would be no Godless overlords now sitting in seats of power in the Kremlin, seeking to dominate and enslave the world by force and hate. The imprint of the spirit of the Master on men's hearts and lives would have made present conditions impossible.

If this statement is true (and who can deny it?), why is it necessary to search further for a cure? The Christian religion has been devitalized by its substance often giving place to ceremony, and its reality to ritual. Jesus Christ, as men's pattern, has been placed at the back of the stage by arguments *about* him being given so much prominence as to obscure *him*, God's ordained Pattern for human living. Christian teachers have too often overlooked the fact that Jesus did not call men to *understand* Him, but to *follow* Him, and that progressive understanding of Him and knowledge of His unique person and matchless character is

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## Visitation Among Friends

### A MAN, NAMED GUEST

As I left the office on Christmas Day for a visit to England, Jamaica and Cuba a release from World-Press lay before me, carrying a Peace Proclamation used in an old Norse traditional ceremony:

*I here proclaim peace to all people present,  
and also pledge truce to a man, named Guest.  
He sits before us shielded and safe,  
under the eyes of chiefs and worthy yeomen.*

Though hardly under "truce" I have sat "shielded and safe" in the company of friends, new yeomen in the commonality of the Kingdom of God, and certainly have carried the name of Guest.

Overwhelmed with debts of hospitality, yet am I rich in the memory of experiences in fellowship with friends in many places. In such pleasant circumstances one cannot help remembering that he must in some great measure as possible represent Friends to friends. There is nearly always opportunity to bring some word from the life and service of Friends elsewhere, to try to kindle understanding and sympathy across the insulating miles.

It is somewhat like sailing the dividing seas. Certainly my many hosts give me precious cargoes of thought and love to leave at ports ahead.

#### For the Friends World Committee

There is always a major problem for the relatively small and widely scattered body of Friends. We are somehow caught, despite our diversities, in something called Quakerism—our interpretation of Christian life and experience. Because of geographic distances between us we cannot warm one another with the kind of fellowship which nearness allows. On the other hand there can be an artificiality in associations that keep groups alive. *If Quakerism is to survive, indeed it has a right to survive, it must be fed by the idea, the experience itself.* There are small groups of friends in isolation whose vitality cannot be explained out for the fact that they have found something which in turn has found them and will not let them go.

We do not praise either smallness or isolation. If that which has been delivered to us is from God it is for all men and we have not come fully into this heritage until it is experienced in a widening fellowship. A chief danger to Friends is the self-satisfaction that comes in feeling that one belongs to "the peculiar people" in a little fellowship that ends in itself.

There are times and circumstances, not unlike the little bands of Christians in the early Church, when

spiritual depth and strength are found in the small fellowship and in which a precious heritage is preserved. But it is generally true that we fail as Friends in our outreach, in speaking and living boldly for Christ in whom men find their redemption and reconstruction of life. No civilization will finally endure that has no livid center, no frame of reference by which it grows. Friends are not *the chosen* people, but they are *among those chosen* for the indispensable work of the Lord.

Unlike the important missionary and service arms of the Society of Friends the Friends World Committee for Consultation is concerned for the spiritual life of the body itself. If this basic health is not maintained we shall finally have no body of Friends to serve in any capacity. We have to exist and be worthy of our place among the Christian forces of the world if we are to count in the building of the Kingdom.

Being widely dispersed, we find the question of organization and procedure becomes very important. Obviously a central office of some kind through which Friends can clear is needed and it is quite as obvious that it cannot be located everywhere, though it can be passed around, in time, as may be determined. At present it is in London with Ranjit Chetsingh of India as Secretary. As a Quaker and an Asian of great experience he brings important qualities of life and spirit to this world service for Friends.

In the nature of the circumstances, the Executive Committee work must be carried largely by British Friends. Friends elsewhere can be rightly grateful to them for the wisdom and strength which they bring to that work. Now and then Friends from the continent of Europe and America are resident for a while or in transit and can join in the deliberations of the Executive work in London.

It was in that connection that Ralph Rose studying at Woodbrooke found a fellowship and a concern that led him into the work of the American Section of the Friends World Committee as its midwest secretary, with headquarters at Wilmington, Ohio. He is also serving as editor of *Friends World News*.

The headquarters of the American Section itself is in Philadelphia where James Walker assisted by Hannah Stapler gives full time to the office work and to visitation among Friends. The most important work of that office in recent months is in the planning for an All American Friends Conference in 1957.

With his office at Lausanne, Switzerland, Archer Tongue gives part time to the European Section as its secretary while serving the International Temperance Union. He finds opportunity to visit rather extensively among Friends on the continent and to attend ce-



casionally the meetings of the Executive Committee in England. Friends who attended the Friends World Conference in Oxford will remember him as the very acceptable director of conference plans.

It is in this context of the realities of isolation and of organizational work that I have been called as Chairman of the World Committee to meet with the Executive in London. A part of the considerations is the planning of the meeting of the F.W.C.C. at Richmond, Indiana, following the Five Years Meeting sessions in October, 1955.

A further statement of the visit to England will appear in future issues of this journal.

#### Friends of Jamaica and Cuba

In the nature of the case, I cannot report on Cuba

and Jamaica until I have been there. That will occupy major attention in following issues of *The American Friend*. By invitation from the field and with approval and help from the Mission Board, I have been released by the Five Years Meeting for this visit which will culminate near February 1.

The first date that peculiarly marks the interest of Friends elsewhere in Jamaica is that of 1671 when George Fox visited the island. Other visits by Friend included that of Evi Sharpless and William Marshall in 1891. The later interpretation of our unfolding service there and that of Cuba as led and inspired by Zenas Martin, Sylvester and May Jones and others who followed will be presented later in these pages.

Errol Elliott

#### A Concern for a Great Problem

## "Look Not Thou Upon the Wine . . ."

By Guilford Street

"Look not thou upon the wine when it is red," says the old proverb, (Prov. 23:31), but the color of modern alcoholic beverages in America seems to be mostly amber or brownish, or green, and even wine is not always red. Yet somehow, the effect of these beverages to-day upon people is the same as that so graphically portrayed by the ancient writer thousands of years ago: woes, contentions, wounds without cause, babbling, redness of eyes, sorrows, eyes seeing strange women, persistent indulgence. Read again the picture in Proverbs 23:29-35. Perhaps the proverb might be paraphrased to-day as follows: "Look not thou upon the screen when the TV artist glamorizes liquor; when beautiful women make it alluring; when it poureth gurgling from the bottle and sparkleth brightly in the glass."

Startling statistics sometimes dramatize the magnitude of the liquor problem. It is disturbing to be told that Americans are now spending three times as much for liquor as for education, five times as much as for religious purposes, and that there are over seven million alcoholics or problem drinkers in our country. While such figures are very alarming, it is likely that the problem is pinpointed for the average citizen more by the daily headlines and newscasts telling of arrests for

*Guilford Street, pastor of the Honeycreek Friends Meeting near New Providence, Iowa, has been very much concerned in the matter of the increasing sales of alcoholic beverages in this country and the growing evil effects of indulgence. He hopes that Friends may be aroused to greater concern and activity in this area of our nation's life.*

drunken driving, divorce petitions charging habitual drunkenness, children neglected by parents at taverns, and crimes incited by drink. A typical incident was recorded in an Iowa town recently when a man shot and wounded his wife after a midnight quarrel. Arresting officers found him sleeping in bed with two loaded guns beside him, and there was the usual comment in such cases, "He had been drinking." Judges, social workers, industrial leaders, ministers, and educators have pointed out for years that liquor is a factor in a large proportion of crimes, divorces, juvenile delinquency, welfare cases, automobile mishaps and industrial accidents.

#### Friends Are Unaware

Friends have never been prone to ignore social issues, nor to show timidity in espousing and championing unpopular causes, when they have felt that Christian prin-

ciples were involved. Yet there does seem to be a singular apathy, and unawareness among Friends relative to the critical nature of this problem, and its impact upon ourselves, as well as its harm to our nation. Are we, too, deceived and blinded by the liquor advertising propaganda and the pressures of social custom and popular opinion?

Perhaps the intense individualism of Friends has also had its part in dampening the crusading ardor of our society against the evils of drink. It has been deemed the right of each person to determine what his drink habits shall be. "Why penalize the many for the excesses and abuses of the few?" it is sometimes asked. Yet it seems likely that most people to whom such reasoning appeals would be quite ready to accept, in the public interest, many other limitations upon personal freedom: traffic and parking restrictions, quarantines and other health regulations, ordinances concerning noises, odors, fires, pets, etc., to name a few. Is there any question but that the liquor problem has a tremendous and vital bearing upon the public welfare?

Besides the traditional, well-known, personal, physical, social, and economic effects of drink, which have been common in the experience of mankind since the



days of King Solomon, there are today the enormously increased hazards to life and property incident to our mechanical age. Friends have been, and are to-day, greatly concerned with the problem of peace, (and rightly so). Still, it is disquieting to learn that in the past fifty years more Americans have lost their lives in auto mishaps than have been killed in all the wars in which this nation has been engaged from colonial days to the present time. Authorities agree that liquor is a contributing factor in a large percentage of auto fatalities. Scientific evidence would also indicate that it is not so much the drunken driver as the moderate drinker that is to blame. In most cases the drunk either cannot drive, or his friends will not let him take the wheel. But the man with one or two drinks, feeling exhilarated, competent and easy at the wheel, is not aware that his perceptions are dulled, his reactions slowed down, and his judgment impaired. The result, too often, is tragedy.

The problem of controlling the manufacture, distribution, and use of alcoholic beverages is a difficult one. It involves matters of legislation, of education, of personal example and influence, and of public opinion. Perhaps arousing the public conscience in this matter is the basic task. Although scientists have defined alcoholism as a disease, the public has not been aroused by its millions of victims as it would have been if the disease were small-pox or malaria. How can the conscience of our nation be awakened to the terrible menace of the liquor traffic, and the necessity of swift, concerted measures to remedy the situation?

#### The Answer Rests on Love

The answer to this question probably rests squarely upon the Christian Church, and upon the individual Christian. Basically, it is a moral and spiritual problem. It is a matter of one's concern and responsibility for his brother's welfare. Here is a very important emphasis in the teaching of Jesus. He taught love of neighbor, of brother, and even of enemies, and ministry to the needs of all. The apostle Paul seems to have expressed the Christian attitude in this matter, in words that voice the very heart and message of Jesus himself: "It is good neither to eat flesh, nor to drink wine, nor

anything whereby thy brother stumbleth, or is offended, or is made weak." Romans 14:21. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." Romans 15:1.

The proportion of those who drink who eventually become alcoholics has been variously estimated at from 1 in 9 to 1 in 16. These victims of drink may be thought of as our weaker brothers for whom Christ also died, and whatever the proportion, their total number is very great.

Here, then, is the challenge to Friends: First to personal abstinence. Not a mere literal obedience to a command, "Look not thou upon the wine when it is red," but rather in the spirit of the law of love, "Thou shalt love thy neighbor as thyself."

Second, let us strive and labor against this evil with all the resources, and all the imagination, and with the fervor and zeal with which our forebears fought the traffic in slaves and operated the underground railroad. Let us educate, agitate, and legislate. Let us make our voices heard on billboard, on radio and television, in small town weekly, and in big city daily newspapers. May we write, speak, act.

Third: Let the message of the love of God flow forth from us both in word and example. Except as the hearts of men are touched, and changed, education and legislation may accomplish little. "Let us not, therefore, be weary in well-doing, for in due season, we shall reap, if we faint not." Galatians 6:9.

#### The Fight Against Conscription

The first bill before the new Senate (S. No. 1) is a new Selective Service bill. Details of the bill are not clear, but the current proposal would include military control over every young man's life for a period of eight years.

A joint letter from Raymond Wilson (Friends Committee on National Legislation), Lewis Hoskins (American Friends Service Committee), Wm. Merton Scott (Peace and Social Concerns Board of the Five Years Meeting), and Lawrence McK. Miller Jr. (Friends General Conference) has been sent out to Monthly Meetings, asking Friends to consider the question of

BROTHERHOOD WEEK—

February 20-27

#### The Gaps Around Us

One of the great ills of our time stems from the problem of how to bridge the gap between principle and practice.

We see examples of those gaps everywhere around us. We profess to love our country and to believe in the democratic way of life. But in practice, many of us disregard the democratic ideal by petty prejudices and discriminations in our minds against those who may be different from ourselves.

The slow march of a man into civilization must be repeated by each individual in his life cycle. We cannot inherit a noble character; a keen mind, a sensitive spirit, although some are blessed with a better start than others. These qualities must be acquired through the business of everyday living. Every small decision or act weaves a strand in the pattern of our lives—our consideration of others, our fulfillment of duty, our acceptance of responsibility. Especially in our relations with our fellow man, we must realize the results of certain actions, for the other individual as well as ourselves.

Brotherhood Week, with its ideals of tolerance and justice, provides an especially appropriate occasion for us to dedicate ourselves to reconciling the principle and the practice.

Millicent Carey McIntosh.

the defeating of conscription. Friends are invited to make a sacrificial gift, over and above their regular 1955 contribution, for the Friends Committee on National Legislation, 104 C Street, N. E. Washington 2, D.C. The F.C.N.L. regular budget must be increased by \$20,000, since that organization will be the chief one free to concentrate on legislative activities with Congress, and hence the organization most financially burdened with this concern.

A special anti-conscription issue of the *Washington Newsletter* for December, 1954, is entitled "End Conscription!" and gives pertinent facts, major considerations, and plans for action.



# The Nature and Range of Evangelism

## Part II

By Paul S. Rees

In this issue we present the second and concluding part of an address Paul S. Rees, minister of the Church of the Covenant in Minneapolis, made to a conference for pastors held at Earlham College in December.

As to the range of evangelism, it is wider today than it has been at any time since Christ laid down the Great Commission. It includes the work of those who, according to the solemn teaching, are set in the church as "pastors," as "teachers," and as "evangelists." All of them, insofar as they make use of the spoken word, to groups of whatever size, are from time to time given the opportunity to present Christ in his claims as Savior.

These opportunities are vast and varied. There are the regular services of the church; there are the special series of evangelistic meetings; there are the Bible conferences; there are the summer camps; there are the youth rallies; there are the religious programs; all of these, in varying measure, fall within the province of pulpit evangelism.

As to its resource, it is, of course, mainly the sermon. Any sane discussion of evangelistic preaching assumes that not all sermons will by any means fall under this head. The stationed preacher as he ministers the year around to the multiple needs of his people, will want to compass the whole circle of Biblical truth. This is as it should be. What we here set down does, however, apply generally to evangelistic preaching whether it be done by a "pastor" or by an "evangelist."

### Simplicity

The evangelistic sermon should be marked by simplicity. "The preacher who is afraid of simplicity in his utterances will never be effective." That is Lionel Fletcher, one of the most extraordinarily successful evangelists of the English-speaking world, speaking on the "Message of the Evangelist." This does not mean that the sermon must be juvenile. It need not be a dull parade of hackneyed phrases. It does mean, on the other hand, that the sermon should not smell strongly of the wick by whose study lamp it was shaped. It

should not be academic, stilted, abstruse. The pattern Jesus set for us admits of no improvement. His speech was in the vivid, earthly, homespun terms of the common people. It was redolent with life and replete with illustrations. Illustrations, by the way, are a sermon device which admittedly can be abused, but for which there is no effective substitute.

### Intellectuality

Paradoxical as it may sound, the evangelistic sermon should be marked by intellectuality. It should be the output of a disciplined and informed mind. Some of our non-evangelistic brethren have encouraged the fallacy that education and evangelism are incompatible. One suspects that the sire of that fallacy is, in some cases, a creature named "snobbery." For the rest, we shall have to admit that some exponents of evangelism have earned the criticism. No plea is here made for a clergy that is uniformly educated according to inflexible academic standards. Some of the most persuasive and powerful voices for Christ in the winning of souls have been preachers who never earned a school degree.

The claim is made, nevertheless, that for our day the preacher that is out to capture souls for Christ needs a mind that is thoroughly aware of the thought-patterns by which the masses of unconverted people are controlled. For example, in Finney's and Moody's day, an overwhelming majority of the men and women whom these noted evangelists addressed had fundamental assumptions about life and religion that were all in line with the message of the preacher. Not so today. Let the ambassador of Christ go outside the ranks of the church with his message and he finds that he can take scarcely anything for granted. The basic affirmations of morality, not to mention the high concepts of theology, are called in question. "True evangelism," says Lynn Harold Hough, "is intelligence on fire." If that is not a definition it is at least a characterization. It points the way for the evangelistic strategy needed to cope with the warped mind of today.

### Sympathy

The evangelistic sermon should be marked by what may be called the quality of *sympathy*. This is far from saying that we are to hand out large doses of "soothing syrup." Sometimes the required technique is more suggestive of an emetic or a critical piece of surgery. What is needed in many cases is sympathy in the sense of understanding and also of identification.

Happy the minister who gives the man in the pew the feeling, "There is a preacher who *knows* my situation. He understands my case. I believe he can help me." It was here that Drummond excelled as an evangelist. He was an embodiment of his own words: "To fascinate the unit by a mysterious sympathy . . . To draw souls one by one, and steal from them the secret of their lives . . . To get a man to appreciate God's ideal for him, and then introduce him to himself—this is the spiritual science which is most difficult to acquire and so hard to practice." Difficult it may be, but indispensable it certainly is. It will forever cure one of being a pulpit scold and will set a warm stream of tenderness flowing through the severest messages.

### Urgency

Still another characteristic of the evangelistic sermon is urgency. Recently I read of a chaplain facing a company of men just before "H-hour"—men whose next move was to be against grim death itself. Incredibly, the chaplain is reported to have said: "Men, what would you rather have, a sermon or some good stories?" The silence that followed was broken by a voice that was brittle with disgust: "If *that's* the way you feel about it, tell us the stories!" It was a discerning rebuke to a man that manifestly had no "drive" in his soul.

Listen to John Bunyan for the contrasting mood: "I preached what I felt, what I smartingly did feel—even that under which my poor soul did groan and tremble to astonishment." There, my brethren, is the authentic urgency of a New Testament preacher.

How can we conceive of large and decisive movements of men away from the world to the Kingdom of God, away from self-occupation to self-surrender, away from sin to righteousness, without the sounding of the urgent note in their ears: "I beseech you to give up to Christ and to do it *now!*"



How can we play down the insistent wooing note when we lean forward to say in Christ's behalf: "Come unto me all ye that labor and are heavy laden, and I will give you rest." How can we avoid the passion of pain when we confront reluctant souls with the age-old complaint of the Lord: "Ye will not come unto me that ye might have life."

Ah, yes, Jowett was right: "When we cease to bleed, we cease to bless." The persuasive word must be spoken by the passionate heart. All else, without this, is abortive; but this added to all else by the power of the Holy Spirit brings souls to birth in the Kingdom of God.

Let trifling pipe be mute,  
Fling by the languid lute,  
Take down the trumpet and confront the  
Hour,  
And speak to toil-worn nations from a  
tower,  
Take down the horn wherein the thunders  
sleep,  
Call down the fire;  
The daring, the long purpose, the desire,  
Descend with faith into the Human Deep!

Those who call themselves Christian, who love Jesus Christ above everything else, have great responsibilities in the world today. With the world, they must carry the cross of all its troubles, not indeed as though they have attained victory themselves, but rejoicing in the victory which Christ accomplished for them and for the world

It is very well to worry about Communism, about the East, and about secular culture; but the Christian's primary concern is of course his Christianity. In fact without a firm grounding in this, his appreciation of these other things will always remain questionable, unauthentic and uncertain. Man can never be satisfied with his human dignity, no matter how wonderful, how essential, how true. He must look up to the hills, to the heavens . . . The world is not going to be saved tomorrow; so let us not be over-anxious . . .

This is essentially a life of pilgrimage. It can be tolerated only if we keep faith and maintain fellowship with one another; only if He is our companion, our comfort, our end . . .

Charles Malik,  
Greek Orthodox Church.

## Relief After the Civil War

# The North Carolina Model Farm

By Alice Paige White

*North Carolina Yearly Meeting holds a special place in the hearts of many Friends from farther West, since the long trek from the south up through Ohio, Indiana, Illinois and Iowa was made by the ancestors of hundreds of midwestern Quaker families. This article by Alice Paige White of High Point, N. C. gives an interesting glimpse into the history of Friends in North Carolina just after the Civil War, and tells us of a noble and valuable early "relief" work. She received an award in April, 1954, from the Fine Arts Festival Association of Guilford County for this paper. She acknowledges her debt to Allen Jay's autobiography, John J. Blair's paper, and Ada and Elva Blair, great grandchildren of the first Nathan Hunt, in the writing of this article.*

After the Civil War, conditions in Guilford County, North Carolina were so very discouraging because of army raids, loss of men and the ruined condition of the farms with practically all livestock destroyed or stolen that many people had joined Addison Coffin who was organizing groups to go west and settle in Ohio, Indiana, and even in Kansas. He said that he had carried more than 1400 people (not all Friends) to Indiana. The Quakers felt the situation severely because many had borne their testimony against slavery and war.

Many were going north through Greensboro and Norfolk to Baltimore. One first-day morning, December, 1864, as Friends were assembling at their meeting-house on Courtland Street in Baltimore, two strangers brought word that a large number of North Carolina Friends were at one of the wharves. A committee immediately went and found fifty people of all ages and conditions whose homes had been ruined by the armies of Johnston and Sherman. They were kindly cared for but soon after other refugee Friends, passed through Baltimore and told of still others who were intending to go west. Permission was obtained from President Lincoln to send a vessel loaded with provisions and agricultural implements to other Friends still in North Carolina.

### Francis Kings' Plan

It seemed as if most of North Carolina Yearly Meeting of Friends would be broken up and scattered through the West. There was a certain wise and wealthy man among Baltimore Friends named Francis T. King. He held numerous responsible offices and had for some time been clerk of Baltimore Yearly Meeting. By 1856 he had been engaged in business for sixteen years and by the above date had accumulated the amount he had previously decided would be sufficient for his support so that he might retire from active business to devote more time to the work of the Lord as the way opened. Here was just the man to survey and evaluate the situation. After a visit to North Carolina he returned to arouse Quakers and others to the importance of re-establishing the Friends of North Carolina. After thorough study of these conditions he was convinced that these refugees would be far better off to return to their homes, if they had enough help to make a fresh start, than to go to a strange land in a more severe climate.

So the Baltimore Association of Friends was formed in 1864 "to advise and assist Friends of the Southern states, to interest Friends of other yearly meetings in giving not only immediate relief to the victims of war but to carry out this declared purpose:—

"To relieve the immediate sufferings of North Carolina Friends but not to give the sort of aid that pauperizes but rather to make them self-sustaining and to help them first to educate their children and then to improve their lands."

### Joseph Moore and Allen Jay

Suffice it to say that under the guidance of Joseph Moore, a dedicated man of broad education and intuitive understanding of human nature, more than thirty schools were opened with over a thousand pupils. A normal school was also established near the Springfield Meeting house where in vacations teachers could be prepared and trained for efficient work.

Religious work was not neglected; regular and special meetings were held under the wise



guidance of Allen Jay and Bible schools were revived and increased. This leader was called by the Baltimore Association to carry on the work of Joseph Moore. Mary Mendenhall Hobbs said of Allen Jay, "He somehow anointed us with the oil of gladness that kept us from faltering."

The third part of the work of the Association was a practical demonstration of how to reclaim the soil, how to breed good stock and how to grow abundant crops, in short, how to make each farm a model one. To this end The Baltimore Association established "The Model Farm" just on the southern edges of High Point City limits, between South Main Street and Springfield Avenue, near the present meeting-house of Springfield.

For this farm a tract of land of 200 acres adjoining the property of Springfield Monthly Meeting was purchased in 1867 for \$4400 of which \$700 was contributed by local people. The original farmhouse of the Model Farm was the house in which Nathan Hunt, the first mayor of High Point, was born.

The Association had secured William A. Sampson of Maine to direct this agricultural experiment. He began at once the erection of a suitable dwelling, a barn and out buildings of the most approved type, including hog and chicken houses, corn cribs, granary, seed barns and sheds for all kinds of farm implements and machinery, all up-to-date. A tread mill operated by an ox or a mule was used for cutting food, shelling and grinding corn and sawing wood.

There had been an old grist mill on a small stream running through the place, so this was used for running a mill for making bone meal for fertilizer. The carcasses of dead animals were hauled into the woods, picked clean by the buzzards and the bones brought to the mill by small boys.

At the old spring a hydrant ram was installed with 2½ inch lead pipes to bring very pure water to the house and barn. Thorough-bred stock, Alderneys and Jerseys and sheep, were donated by a group of practical Friends in Baltimore.

The following extract, dated Fourth month 12, 1869, from Francis King to his friend Samuel Bewley in Ireland, gives an outline of the work done.

#### The Farm—a Revolution

"After three years' duration it has made wonderful progress, rev-



This old print shows Nathan Hunt's home, built less than half a mile from the present Springfield Friends Meetinghouse in High Point, N. C. This was the original farmhouse of the Model Farm.

olutionizing the whole neighborhood. I often rejoice in tears at this true manifestation of true Christian citizenship on the part of men who suffered patiently, for conscience's sake when despised for a century past, now returning good for evil. There are now seventeen agricultural clubs with a membership of over fifteen hundred, meeting once a month. We make this department practically self-supporting. It embraces a model farm, agricultural implements and seed distributing department, together with four hundred subscribers to agricultural papers, all under the care of our superintendent. He has solved the grass question, for in 1867 he sold at cost 500 pounds of clover seed; in 1868, 5000 pounds and in 1869, 19,800 pounds."

The superintendent in his report of 1871 says that 10,000 acres have been successfully sown in clover due to the example set by the Model Farm. The sale of improved machinery and farm implements has been very general all over the State. During the past year more than a thousand persons from a wide area have come to see the new methods and to gain new ideas."

The efforts of the Baltimore Association and others did much to stay the tide of emigration to the West and to save to North Carolina hundreds of her best families.

When in 1891 it seemed that the purpose of the Association was accomplished the following minute was adopted:

"At a called meeting of The Baltimore Association to Advise and Assist Friends of the Southern States, held at Friends Meeting House, corner of Eutaw and Monument Streets, Baltimore, Maryland, Second Month 12, 1891, present

Francis T. King; Secretary, John C. Thomas; Treasurer, Jesse Thompson and thirteen members, it was resolved that as the objects of the Association have been accomplished and no further reasons exist for its continuance, the said association is hereby dissolved. The books and papers of the association are to be placed with the records of Baltimore Yearly Meeting of Friends. The secretary was directed to send a copy of these Minutes to The Provident Life and Trust Company of Philadelphia. Then adjourned, John C. Thomas, Secretary."

#### Yearly Meetings' Help

Where the money for this undertaking came from and how it was spent will interest some.

|                             |             |
|-----------------------------|-------------|
| London Yearly Meeting ..... | \$38,750.00 |
| Dublin Yearly Meeting ..... | 16,250.00   |
| New England Meeting .....   | 9,000.00    |
| New York Meeting .....      | 10,200.00   |
| Philadelphia Meeting .....  | 30,150.00   |
| Baltimore Meeting .....     | 14,700.00   |
| Ohio .....                  | 1,600.00    |
| Iowa .....                  | 9,700.50    |
| Western .....               | 5,400.00    |

Total ..... \$138,300.00

Disbursed approximately as follows:

|                               |             |
|-------------------------------|-------------|
| For physical relief including |             |
| Cost of Model Farm .....      | \$36,000.00 |
| Friends schools .....         | 72,000.00   |
| Guilford College .....        | 23,000.00   |
| Building and repairing        |             |
| Meeting house .....           | 7,000.00    |

Total ..... \$138,000.00

John J. Blair in an article in *The High Point Enterprise* on "The Model Farm Seventy Years Ago" lists the successive owners of the property as follows: Jonathan Nixon, Nathan Hunt, Baltimore Association, Duncan White, John Tate, Henry Kearns, Lloyd Clodfelter.

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# Quaker Men and the Meeting

By J. Raymond McCracken

*Ray McCracken is a farmer, and an active and concerned Friend, from Fairmount, Indiana. This article is from a very stimulating talk he gave to the Quaker Men's Conference, held in May in Whittier, California.*

Quaker Men are seeking to do what Christ would do. We are Christians because we are filled with and motivated by the Spirit of Christ. If we are moved by the Spirit of Christ we can not help doing what Christ did. Christ is the same yesterday, today and forever.

We are seekers. We are aware of a need and of something higher than we are. And regardless of how much we have found, there is always that vision of new ground ahead, waiting to be explored and occupied.

We are all grateful to those seekers of the past who have charted highways that are valuable to us in our forward march. But we cannot live by their faith and actions. We must stand on our own feet and go forward from where we are. There is no such thing as an inactive Christian, for following Christ means action — action inspired by the Spirit of Christ. There is an old song that says: "My willing soul would stay in such a frame as this, And sit and sing myself away to everlasting bliss." Can you imagine George Fox singing this song? Selfish comfort and ease has no place on a Quaker Men's program.

A Quaker Meeting is not a group of people meeting together; it is a group of people meeting with God. And when the Spirit of the Lord comes upon us, we too, will preach the Gospel to the poor and heal the broken hearted, preach deliverance to the captives of sin, heal blindness, both physical and spiritual. We will perform miracles! Yes, we will find that we can do much that we could not do without the Spirit. We will not rub clay on the blind man's eyes, but we will take him to a hospital, and take care of his family, and heal him in body and soul.

## Not Divided by Difference

We seem to be weak and divided, but now is the time to prove that we do not intend to stay that way. Remember, we are not divided by our differences; we are sometimes divided by our quarreling over our differences. All of the many separations and divisions of Quakers are evidences of failure to follow the Spirit of Christ at some point.

The hardest thing to keep in mind, is the fact that Christ is not on "my side," nor on the other side. Christ does not take sides in a quarrel.

My first and greatest concern for Quaker Men is that we should make God real to ourselves and then to those around us, working both through our Meeting and as individuals. A conception of God as a Super Santa Claus, living way up in the sky, giving us presents sometimes, in response to urgent requests, is not conducive to a faith that will give a victorious, happy life.

We farmers require a demonstration before we buy a new machine. A demonstration of a Spirit-led life is the best way to prove the reality of God.

God is a Spirit. God is love, and his Spirit is in the world today. We see it functioning in the people around us. We can feel it in our own hearts, pulling us away from evil and leading us into good. Then when God is real to us and in us we can undertake other projects with assurance of success.

Our second greatest need is to build up a closer fellowship and understanding between all our groups and Meetings. I do not think of this as a giving up of conceptions and practices that are very real and dear to us, but rather a going forward together to higher ground, knowing that we will all meet together with God at the top of the mountain.

We are to shun that which is evil, but when we are clothed with the Spirit of Christ we find that we can go right into the midst of dis-

agreement, controversies, or down-right sin and apply the healing balm of love—and we come out even cleaner than before.

## Called to Demonstrate

We all, but especially our young people, do not so much need to be lectured and admonished as we need a real demonstration of the better way—the way of Jesus.

Then I would like to propose that we rethink our Peace testimony. We have become too negative in our thinking and acting. I hope we will have a conscientious objection to war. But war will never be ended by objectors. Quaker Men can help end war by building up a real conviction that there is a better way and that the better way is practical. This better way will have to be demonstrated at home, in our Meetings, in our communities, in our nation, and then in the whole world. There is a spirit in the world that leads toward peace with our fellow men and there is a great satisfaction and peace of spirit for those that follow its leading.

Quaker Men, let us put our talents to work to lead the world away from the road to destruction. The world wants peace and is looking for a light. We are the light of the world.

People who think that if God rules the world He should lead His Church from success to success, have not understood the secret of Calvary yet. God does not lead His children around hardship, but leads them straight through hardship. But He leads! And amidst the hardship He is nearer to them than ever before.

Bishop Otto Dibelius.

## Model Farm

(Continued from page 8)

ing house will be interested to see on a bronze tablet upon the front "Memorial to the three men through whose wise instrumentality this relief work was so successfully promoted and carried on." The names are those of: Francis T. King, Benefactor; Joseph Moore, Teacher; Allen Jay, Minister of the Gospel. Through a colonnade to the older meetinghouse, now used as a museum of domestic arts, are some of the implements used on the Model Farm.



## The Light Shines

To the Editor:

For a whole year now, *The American Friend* has been a source of inspiration and guidance. Few utterances have moved me more than some of your editorials and occasional contributions.

You have "let your light so shine" but have deplored, not the erroneous ways of others, but in deep humility the failure of Quakerism to meet all situations. I really believe that the world of non-Quakers will not hold against you this inability to do more than your strength will allow. Indeed, many who have no religious profession to confess admire the deep sincerity evident in Quaker principles and action. The light shines out because it shines in.

Arthur C. Parker.

Naples, N. Y.

\* \* \*

## A Russian Interpretation of Quakers

We are indebted to William B. Edgerton for his research in the field of Soviet writings for the following statement from the *Second Edition of the Soviet Encyclopedia*. As stated by William Edgerton, "This new article . . . attempts to explain Quakerism and Quaker history in Soviet Marxist terms. . . Side by side with a recognition of certain positive values in Quakerism there is to be found the revelation that the bourgeois Quakers, for all their good intentions, are unable to escape the inexorable Marxist law of economic Original Sin. . . There seems to be fairly general agreement among non-Communist specialists on Russia that the second edition of the *LARGE SOVIET ENCYCLOPEDIA* represents a more narrowly nationalistic outlook on the world, a more partisan approach, and on the whole a somewhat lower level of scholarship than the first edition. All this is reflected in the new article on Quakers." A complete translation of the new Soviet article on Quakers is given below:

KVAKERY (from the English Quakers, literally 'shakers,' 'tremblers')—a Christian Protestant sect, founded in England by G. Fox in the period of the English bourgeois revolution of the mid-seventeenth century. The followers of Fox received the nickname "Quakers" from the movement that accompanied the expression of their religious feelings. The Quakers them-

selves called their organizations "Societies of Friends." The first groups of Quakers, consisting principally of representatives of the petty bourgeoisie, belonged to the *INDEPENDENTS* (which see). The Quakers considered the highest expression of faith to be the "Inner Light," virtue. They rejected the official church organization and outward ritual. The Quakers' attacks on luxury, official oaths, church tithes, and military service aroused persecution against them by the Church and the Government both in England itself and in its North American colonies, where a part of the Quakers settled in the 1660's. In 1861 W. PENN (which see) received from the English king territory in North America which came to be called Pennsylvania. A colony of Quakers was founded in this territory. The spread of Quaker teachings among well-to-do farmers, merchants, and industrialists led to a change in the social composition of the Quakers. In the eighteenth century persecutions of the Quakers ceased.

The majority of the Quakers are concentrated in the northern states of the U.S.A. Quaker businessmen have cruelly exploited the workers and made wide use of child labor. Among the Quakers were many representatives of the industrial bourgeoisie and the farmers who supported the movement for the abolition of Negro slavery (see *ABOLITIONISM*). In England the Quakers supported the advocates of free trade, the *FREE TRADERS* (which see) and the Liberal Party. The Quaker meetings in which the bourgeoisie began to predominate ceased adhering to their original doctrines. In the second half of the nineteenth century the activities of the Quakers began to grow weaker.

Since the Second World War the Quakers have become noticeably more active. The American Quakers maintain close ties with the Quakers in England and have representatives in a number of European countries. The Quakers have a so-called philanthropic fund, which is formed through the contributions of the wealthy members of the meetings—industrialists, big farmers, bankers (the activities connected with philanthropy are carried on through the Quaker organization "American Friends Service Committee," which was founded in 1917.) A part of the Quaker organizations take part in the activities of several organiza-

tions, conferences, and congresses connected with the struggle for peace. A representative of the Quakers of the U.S.A. was present as an observer at the Vienna session of the World Peace Council (1951). The "National Committee for the Prevention of a New World War," founded by American Quakers, opposed the introduction of universal military service.

"Along with this, Quaker businessmen carry on a struggle against labor unions by resorting to bribery of the upper stratum of the workers in their enterprises. The activity of the English and American Quakers often falls under the influence of the ruling circles in England and the U.S.A., which try to use the Quaker organizations for their own reactionary purposes."

\* \* \*

## Friends Open Center in Nairobi

The following report on the opening of the Quaker community center in Nairobi, Kenya, was carried by *ECUMENICAL PRESS SERVICE*:

The world's two largest Quaker Meetings — one African, the other British — played major roles in planning and financing a projected Quaker community center here (in Kenya), several units of which were opened in a ceremony attended by leading city and colonial officials.

Among the latter were Mayor R. S. Alexander of Nairobi, and Kenya's Minister of Health, Housing and Local Government Wilfred Havelock. Mayor Alexander said the center "will fill a long-felt need in Kenya" and that the Nairobi City Council will give "fullest support to any church or religious body carrying out health and other welfare programs in the native areas."

Although the project, which eventually will provide housing for some 10,000 Africans, will not be completed until next July, it was decided to open it partially with 70 of its one-room houses finished. The center is located in Nairobi's Doonholm section, generally considered one of Kenya's toughest native problem areas.

Co-sponsors of the project with the Christian Council of Kenya are the East Africa Yearly Meeting of Friends, an all-Negro body with nearly 26,000 members, and the Friends Service Society of the London (England) Yearly Meeting, which has more than 20,000 members.



## Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Ind.

*The Church and Social Responsibilities*, J. Richard Spann, Editor; Abingdon; 272 pages; \$2.75.

The value of a symposium such as this lies in the fact that a reader glimpses a number of areas in which he otherwise would never venture. In this book, fifteen specialists offer suggestions for applying the gospel to present day social problems. The thesis of the book is that Christianity must reform the social order.

Four general areas mark the course for the church: first, *why* there is Christian concern for the social order; second, the individual in the community, the family, race relations and civil rights; third, Christian vocation, world economic problems; fourth, the political order, citizenship, the state, crime and war.

The book is full of facts, covers a variety of subjects, is scholarly, and is written by men who know the fields in which they write. It is recommended reading.

David Castle.

\* \* \*

*Fly With Me to India*, by Dorothy Clarke Wilson; Abingdon Press; 127 pages; \$2.00.

Novelist Dorothy Clark Wilson's little book is a pleasant, vivid diary account of her six month trip to India. She has an eye for little things in the way of color and sounds and smells that makes her experiences in India very real for the reader. She does not attempt a background book on India, but rather a day to day account of her own very personal experiences. Since she is interested in people; in missions; and in India's great, Nehru and Gandhi, her book will be most interesting to women in missionary circles or U.S.F.W. groups who have studied India during this year's emphasis on India. Many of her experiences (and she is an adventurous woman) and reflections will add light

to the picture of India formed by more serious reading.

El-anor Zelliot.

\* \* \*

*The World of Albert Schweitzer: A Book of Photographs* by Erica Anderson; Text and Captions by Eugene Exman; Harper and Brothers; 144 pages; \$5.00.

Albert Schweitzer's eightieth birthday on January 14 is marked by the publication of a large and beautiful volume of photographs on his life and his Africa. Erica Anderson's camera has captured not only Albert Schweitzer's sensitive face and his work as doctor, builder, preacher, author and musician, but also the revealing faces of the Africans among whom he works, and the atmosphere of the Africa surrounding them. Her book is an expression of gratitude and devotion to Albert Schweitzer, and the captions for her photographs add to the spirit of homage in which the book was created. A deeper understanding of Albert Schweitzer, the man and the thinker, can come from this volume.

### BRIGHT GIFT

The gentle smile of dawn  
Has touched the skies,  
And all the little stars,  
With sleepy eyes,  
Have gone to bed.

The glowing sun climbs up;  
The clouds are torn;  
In golden loveliness  
The day is born—  
Bright gift from God!

Mary E. Gale.

### AT DAWN

I wake at dawn, as I so often do,  
To hear a far-off melody. And through  
A mental haze, there rises one clear thought  
Of how this day more near I may be brought  
Into Thy Will, Oh Father; and again,  
Just as before, there sounds the old refrain  
As formulated from a strain I'd heard  
In other days when sound of singing bird  
Would stir my soul, would waken me from deep  
Unconsciousness of night, and bid me keep  
My hour with Thee, Oh Father! Then though long  
Or short my worshipping—it is with song!

I rise, look to the sky, and suddenly  
Know Thou hast blessed a new born day for me;  
O'erwhelmed, I sense Thy nearness as a stream  
Of goodness, wholeness, yes, of love supreme!

Enma Wepdt.

### WARP AND WOOF

In childhood days I longed for woof  
Of gay and various dyes:  
Untangled threads straight in the loom  
I saw with callow eyes.

Now, knowing white is smudged with black  
And black is bleached toward gray,  
I weave the colors as they come,  
Then put the loom away.

Stella Craft Tremble.

### ON WATCHING YOUNG LOVERS

Young lovers do not realize  
How bright their love shines to our eyes,  
Nor dream how easily we guess  
The love they privately confess.

Very likely they believe  
(As we did once) time will bereave  
Love, stealing bit by bit away  
The wonderfulness theirs today.

They too, we hope, will someday find  
That love is more than they divined—  
An ever-shining-still-more-bright  
That leads from height to higher height—  
And smile, recalling in their turn,  
A young love with so much to learn.

Fleta Pierce Newlin.



# The Sunday School Lesson

By Russell E. Rees

February 6

The Grace of God

1 John 4:10, Ephesians 2:4-9

Titus 2:11-14

No greater conception of the nature of God has ever been given than the one lifted up in the writings of John, that God is Love. But love is hazy, at least as the word is used currently. One needs to remember that the word used in the New Testament was *Agape*, and that it carries a significance which is different from the other words sometimes translated *love*.

This lesson speaks of *grace*, and Dr. Clark defines grace as "the love in God regarded as free and unpurchased, coming out of its own accord to bless the undeserving." God's love is not for sale. You cannot buy it by any act of service or sacrifice. It is never given in return for something we do. It is prior to all human activity. It was not that we loved God, and so He loved us, but that while we were yet sinners, neither knowing nor wanting His love, He gave it.

Few passages in the New Testament set forth this grace of God with such insight as the one from Ephesians. Out of his great love, and even when we were dead through our trespasses, God has made us alive through Christ, and has lifted us to all the privileges which are open to Christ himself. "The tremendous generosity of His grace and kindness" are thus seen by Paul. Such love is almost beyond our understanding. All this was to the end that men might be saved through faith, not because man earned it or deserved it, but out of the pure love of God for man.

What can one say to illustrate or illumine this passage by Paul? The love of parent for child is the nearest approach to such love and at its best served as the expression best suited to illustrate its meaning. The word most often used by Jesus for God was, therefore, Father. Sometimes the word Shepherd was used, for the good shepherd "gives his life for the sheep."

Dr. Montefiore, the great Jewish scholar, picks out this aspect of Jesus' life as being the most important and original in the whole life of the Master. "The good Shepherd who searches for the lost sheep, and reclaims it, and rejoices

over it, is a new figure, which has never ceased to play its great part in the moral and religious development of the world . . . Jesus sought to bring back into glad communion with God those whom sin, whether moral or ceremonial, had driven away."

The final passage from Titus stresses the responsibility which belongs to men because of this searching love of God. God's grace was given that men might have salvation, unbought and unearned, but having been saved we should certainly live differently. The things listed are, renouncing irreligion and worldly passions, and living sober, upright and godly lives.

The Good News of Christ was this, that God's love and grace were given, without money or price, to all men. The one essential is the response of faith. "To as many as believed, to them gave he the power to become the sons of God." And "By grace are ye saved through faith, and that not of yourselves, it is the gift of God."

**Questions:** 1. How would you explain the love of God to one who had been deprived of the love of parents? 2. If we are saved by grace, does it make any difference what we do? What is the relationship of good deeds to a man's salvation?

February 13

New Life in Christ

John 3:5-7; Acts 16:25-34

II Corinthians 5:17

No one can read the New Testament without being impressed with the emphasis upon the new things there. New patches on old garments, new wine in old bottles, the new commandment, the new covenant, put on the new man, a new and living way, a new creature, a new name are all spoken of. In the clearest challenge to the traditional faith of Judaism, Jesus repeatedly said, "It was said by them of old . . . but I say unto you."

"No man," said Jesus, "having tasted the old wine desires the new for he says, the old is better." Man is a creature of habit, and it is always easier to get into a rut and stay there than to follow an ungrooved track. So men tend to "follow the traditions," and even, when for a moment we seem to rise above them, soon fall back.

When George Fox, after a long and fruitless search for help among

the clergy of his day, finally found his answer, it was, as he said, Christ who spoke to his condition. The change was phenomenal. He said the whole earth took on a new smell. All the old and familiar things became illuminated like the bush was for Moses. He saw what before he had missed. Life was glorified, not because any thing was actually different, but because he was different. He had a new perspective.

Nothing less than this is talked of here. What we need is not a few New Year's resolutions, but a fresh revolution. We are persons by reason of our physical birth. But we are not thus automatically the new creatures about which Paul talked. There is no prescribed formula according to which this must happen. William James in his famous *Varieties of Religious Experience*, described many actual experiences, some volcanic, some unfolding as a flower. The reality of the experience is not dependent upon the type or formula. It is what happens as a result that is all-important.

The story of Paul and Silas and the Philippian jailer is given as illustration of what the new birth means. Paul and Silas were caught in a situation which would have defeated some men, but for them it was merely another opportunity to bear witness to the transforming power of Christ in their lives. And as Christ had changed them, all who saw them were aware of the change.

Is it trite to say that our need is not for a theory? We have plenty of theories about God and his transforming work. We do not need a pattern or a tradition to follow. But we do need desperately to be changed from what we are to what we ought to be. We do need to be so enthralled by the fresh meeting of our souls with God, that we become new creatures, so that the old with its passions and weaknesses will be taken away, and we see the earth with new eyes, even smell it with new noses. This change is not accomplished by immersing or sprinkling or any other form of administering an outward sacrament, but by coming into the living presence of God, and there being healed.

**Questions:** 1. Do churches expect enough of their members? Are we too easily satisfied with ourselves, stopping short of the new life in Christ?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.



# Friendly Life = Far and Near

Ray and Edna Moore and their two children have moved to Rafter Chapel, Tennessee, to take up the work there and at Three Point Meeting. Ray Moore is a graduate of Pacific Bible College, and for the past two years served as pastor of North Holtville Friends Church in California.

\*\*\*

Tentative plans for the Conference of Southwest Friends this winter call for it to be held at Camp Bagby, near Houston, Texas, February 11-13. George and Emily Walton are expected to be in Texas at that time, and will attend. Lois Brockman, 502½ S. Post Oak Lane, Houston, Texas, is in charge of arrangements for the conference.

\*\*\*

Property has been purchased at the corner of Granada and Luitweiler streets in the fast developing community of La Mirada, California, and it is hoped that construction on a new Friends Church will begin February 1. Families in the area have expressed interest in the church. Verl Lindley and Fred Gravitte are encouraging Friends to give of their labor as well as their prayers in the building of the new church.

\*\*\*

Donald Spitler, Editor, in the *California Friend* for December, reports that "a thrilling thing has taken place at the Los Angeles Indian Center. The executive responsibility and the burden of raising the necessary funds for its maintenance have been assumed by the Indians themselves." The Committee on Indian Affairs which has worked along with the Indian people at the Center will continue to assist them, but in essence the Indian people will take over all the work of the Center.

\*\*\*

A scholarship trust fund of \$7,000 has been established by two anonymous Penn College Friends. President Charles Ball has announced. The grandchildren of the donors have been designated as recipients of the scholarships, with the college administration at liberty to award the scholarships to other worthy students should the grandchildren not attend Penn. Other contributions to the scholarship trust fund at Penn in 1954 have been from Mrs. C. M. Trueblood of Mt. Pleasant, Iowa, and Charles K. Needham of Grinnell.

\*\*\*

Dr. Edward U. Condon, director of research and development for the Corning Glass Works, who resigned his position after a fifth investigation proceeding against him, is a member of the Florida Avenue Meeting in Washington, D.C. An editorial in the *Friends Intelligencer* comments: "Dr. Condon, a member of the Religious Society of Friends, is one of our country's major scientists. His case ought to give pause for rethinking our security procedures as well as the effect of such



Elizabeth Gray Vining, author and former tutor to the Crown Prince of Japan, will address women leaders in New York in January in the interests of the Japan International Christian University Foundation. Elizabeth Vining (left), shown here conferring with Mrs. Harper Sibley, is the author of *WINDOWS FOR THE CROWN PRINCE AND THE WORLD IN TUNE*, as well as a number of children's books. She is a member of the Society of Friends.

persistent attacks on the recruiting of men of integrity and conviction."

\*\*\*

Lehigh Valley Meeting, after meeting for over a year at Moravian College, Bethlehem, Pa., has moved its place of worship in November to the Swain Country Day School at 24th St. and Lehigh parkway, Allentown, Pa. Both Meeting for Worship and First Day School commence at 10:00 a.m. The building committee of Lehigh Valley is actively canvassing the possibility of a permanent home for our meeting. In slightly over one year of work we have collected \$5,000 from our membership. Any friends who might wish to contribute toward our Meetinghouse fund should contact the Clerk, Richard W. Taylor, Northeon, R.D. 4, Easton, Pa.

\*\*\*

A Small Tools Laboratory will be established at Wilmington College under the sponsorship of the Society for Social Responsibility in Science and the Food and Agriculture Organization of the United Nations. Its purpose will be to develop improved material and better production techniques for the local manufacture of small implements in newly developing countries. The FAO has stated that this Laboratory would meet a recognized need and would complement their own endeavors in the field. Wilmington College will welcome application from engineers interested in working with the Laboratory. Inquiries should be addressed to Samuel

D. Marble, President, Wilmington College, Ohio.

\*\*\*

Peter Docili, publications secretary of Pendle Hill pamphlets, and Fred Blum, former lecturer at Pendle Hill now at Howard University, announce a proposed new venture—*India Books*. The purpose of India Books will be to bring to this country books printed in India but written or translated into English. Catalog No. 1 consists of books (28 titles) by Mahatma Gandhi. The choice is an expression of the fundamental purpose of India Books, which is dedicated to a fuller realization of Gandhian principles of nonviolence. If the venture is a success, an organization will be set up and the earnings used solely to further the realization of Gandhian ideas in this country. Catalog No. 1 may be obtained from India Books, Wallingford, Pennsylvania, and any correspondence should be sent to that address.

\*\*\*

The recent "journey of friendship" of Dorothy Hutchinson, member of Abington Meeting in Pennsylvania, and Hazel DuBois, who is on the staff at the Friends Neighborhood Guild in Philadelphia, has recently received considerable attention in the Philadelphia press and in the *New York Times*. Abington Monthly Meeting sponsored the three month journey of Dorothy Hutchinson, who is the wife of R. Crawford Hutchinson and the mother of three children, and Hazel DuBois, a young Negro. They visited eleven countries in their trip around the world, carrying a message of friendship. They stayed in homes as guests of families arranged principally through exchange students in the Philadelphia area. Dorothy Hutchinson sent back to Abington Meeting thirteen reports which will be published in pamphlet form.

\*\*\*

The *Interchange*, newsletter of the two Baltimore Yearly Meetings, reported on the admission of Negroes to Friends School in Baltimore in a recent issue: "The Educational Committee, Baltimore Monthly Meeting, Stony Run, announced November 23 a change in the admission policy. The decision has been discussed with all groups who are directly concerned. This decision will lift the policies of the School to conform more closely to the principles of the Society of Friends. At present it seems desirable to initiate this change among the youngest children where there is least likelihood of prejudiced feelings between white and Negro children. It is recommended that the Nursery School and Kindergarten be opened to Negro children as of September, 1955, and to open the first grade to them in 1956, and succeeding grades of the School one grade at a time each year thereafter." Baltimore Friends School added a professional Negro staff member in August, 1954.



## Christ, the Answer

(Continued from page 2)

gained only as His summons to companion with Him in spirit and ideals is accepted.

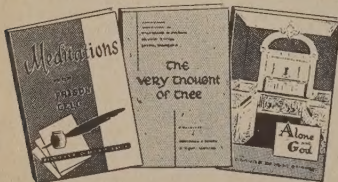
### Streamlining Christianity

Under the circumstances, it would seem to be within the bounds of propriety to suggest that the Christian religion, as it has been taught most widely for centuries, needs streamlining by divesting it of man-devised accretions attached to it during the centuries when the simple religion of Jesus Christ became overshadowed by emphasis placed on matters related to it, but only secondary importance to the two cardinal commandments to love God with all one's heart, mind, and soul and strength, and one's neighbor as one's self.

Whatever forces within the Church continue to foster this change of emphasis as to what constitutes the really vital elements of Christianity, they must be eradicated, if the Master is still to be regarded as its head. This modern word, streamlining, may seem a shockingly new one to apply to religion; but it succinctly expresses the idea we are trying to convey with respect to the large array of religious gadgets in the forms of often mutually contradictory dogmas, creeds and rituals, which have become attached to it

as declared essentials of Christianity and which have tended to take people's minds off of Jesus Christ as the divinely chosen personal pattern to be followed. For Christianity to meet human needs in the twentieth century, the life and religion of Jesus is calling again to be placed dominantly central in religious teaching and practice and faithful application of them be made according as the spirit of truth guides in our ever developing world.

Jesus honored the old; but was not bound by it unless it was adapted to meet contemporary needs. His attitude is indicated by His use several times of such words as, "You have heard that it was said . . . ; but I say unto you . . ." However He found no occasion to alter the two supremely essential elements in successful living: full devotion to God and the practice of the "Golden Rule" among men. These stand unchanged by any subsequent revelation, and unchallenged wherever tested. They still are goals to be striven toward in all human achievement, as divine co-operation makes them attainable. Progress toward them alone measures success and the Church of Christ, with the divine power made available to it, is in a position to lead. Does it dare, in the interest of truth and to save the world in its dire need, to accept the challenge which atheistic enemy forces are hurling at it, and, while differing on forms and manner of expression, present a solid front of loyalty to the spirit and ideal of Jesus as constituting the divinely ordained pattern for human lives?



## For Lenten Reading

**MEDITATIONS FROM A PRISON CELL**, by F. Olin Stockwell, author of "With God in Red China."

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## MARRIAGE

**BAYMAN-DENNY**—Hughetta Bayman of Friends Memorial Meeting in Muncie, Indiana, to Robert Denny, on December 11, 1954, at the Meetinghouse, with Robert M. Jones as minister.

## DEATHS

**JOHNSON**—Emman Rau Johnson, on October 3, 1954, at Indianapolis, Indiana. She was born in Louisville, Kentucky, in May, 1879, the youngest of twelve children of Frederick and Rebecca Rau. Born of German Lutheran parents, she was reared in that faith. When the family moved to Fairmount, Indiana, they established the Fairmount Glass Works. She entered the Fairmount Friends Academy and graduated from that school in the class of 1898. In 1904 she married Clayton B. Johnson, who was one of her classmates and joined the Society of Friends. In 1907, when the business moved to Indianapolis, their membership was transferred to the First Friends Meeting of Indianapolis. She remained an active and interested member of that Meeting the rest of her life, serving on various committees. Her chief church interest was in the women's activities, especially in the American Friends Sewing Committee, which she served as treasurer for many years. She was also a long time member of the W.C.T.U. and the Parent-Teachers Association, being the founder and first president of the P.T.A. at the Lowell School in Warren Township, where her four children attended. Throughout her life, her family and the organizations most important to it, the church and the school, were her chief concerns. She is survived by her husband, Clayton B. Johnson; four children, Lucile K. Bewley of Whittier, California, Walter L. Johnson and Ralph C. Johnson of Evanston, Illinois, Ruth Anna Routh of Indianapolis; ten grandchildren and two great-granddaughters.

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**SMITH**—Benjamin Smith, on November 5, 1954, at the home of his daughter at Converse, Indiana, aged eighty-six. He was born July 28, 1868 in Huntington county, the son of Horace and Adra L. Watson Smith. He was married December 22, 1889 to Mamie A. McDaniel, who died in 1916. He was a member of New Holland Friends Church and was a trustee at the time of his death. Survivors include one daughter, Velva S. Bundy; one brother, George W. Smith of Andrews; two sisters, Flora Denton of Marion and Sarah Landis of Wabash; a grandchild and a great grandson. A son, Vernard, died in 1941. Funeral services were held at the New Holland Friends Church, Walter McAdams of Amboy officiating, assisted by Ernest Kean of Marion. Interment was in the Mt. Etna Cemetery.

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**TERRELL**—Bertha Kirk Terrell, in Whittier California, on November 23, 1954, aged seventy-nine years. She was born in Oskaloosa, Iowa, on April 1, 1875, the daughter of John C. and Esther Silver

## BIRTHS

**FREED**—To Stanley and Joyce Green Freed, a daughter, Vicki Lynn, on December 22, 1954, at Muncie, Indiana.

**MORRIS**—To Robert and Marian Morris, a son, Paul Reave, on September 30, 1954, at Marion, Indiana.

**OVERMAN**—To Earl and Beverly Overman, a daughter, Rhonda Jean, on November 28, 1954, at Peru, Indiana.

**OVERMAN**—To Oral and Roma Overman of Amboy, Indiana, a son, Michael Wayne, on October 15, 1954.

**RISHER**—To Warren and Martha Ebrite Risher of Friends Memorial Meeting in Muncie, Indiana, a daughter, Alice Anne, on December 3, 1954.

**SNYDER**—To Harold and Martha Snyder, a daughter, Anita Kay, on November 25, 1954, at Peru, Indiana.

**WATERS**—To Beecher and Betty Waters, a son, Beecher Aaron, on November 5, 1954, at Peru, Indiana.



irk. She was a graduate of Penn College. ne married the late Walter Terrell in ewberg, Oregon, going to Whittier after s death twenty years ago. She was a member of Whittier First Friends Church. ne leaves one son, A. W. "Newt" Ter- ll; one daughter, Esther Carter of Ju- au, Alaska; and two grandchildren. The neral services were held in Whittier.

\* \* \*

WILSON—Josephine Hadley Wilson, n November 24, 1954, at Crawfordsville, diana. Born near Hadley, Indiana, she as the oldest daughter of two ministers, avid and Sarah M. Hadley, who served pastors of the Friends Meeting there r a number of years. She was a birth- ight member of Friends, always active in r home Meetings. She attended the nion High Academy at Westfield and ter Earlham College. In 1891 she was arried to Allen J. Wilson, who later be- me a merchant, postmaster and county esurer, living in Danville, Indiana. Jo- phine Wilson was a primary teacher at otesville for a number of years. She vated the greater portion of her life to e Church, active as church school su- perintendent, teacher at both Hadley and anville Friends Meetings, presiding rk of monthly meetings and Danville arterly Meeting. President of the Mis- sionary Union of Western Yearly Meet- ing, and member of the Permanent Board of the Yearly Meeting at the time of her ath. Not only active in church work, e served as president of the Browning ub of Danville and member of the brary Board for many years.

Surviving are two daughters, Winnifred nnaman of Crawfordsville and Jean- e Swain of Boston, Mass.; five grand- ildren and seven great-grandchildren; rother, Dr. M. N. Hadley; and two sis- ers, Ella H. Gambold and Geraldine H. rman of Indianapolis. In South Ceme- ry in Danville, where she was inter- d, rest her husband, Allan J. Wilson, r parents, and her brother, Morris J. ndley. Milo Hinckle of Marshall, Ind- a, who began his ministry in her home eeting in Danville 49 years ago, con- ducted the last service in the Danville eetinghouse.

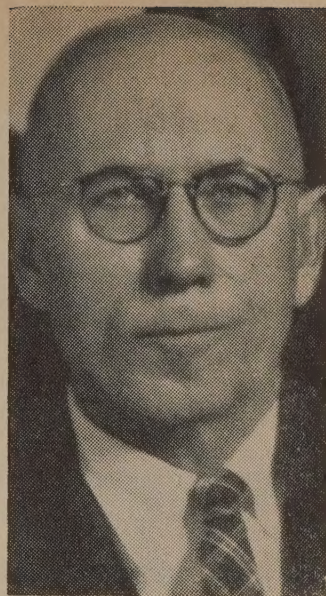
\* \* \*

WINNEMORE—Louise Battey Winnemore, December 6, 1954, at the age of eighty- o years. She was the daughter of Wil- m C. and Louise Battey, and a valued member of the North Columbus Friends eeting in Columbus, Ohio.

\* \* \*

WINSLOW — Barclay C. Winslow, on ugust 4, 1954, at Pasadena, California. e was born at Tonganoxie, Kansas, on ebruary 26, 1871, the oldest son of Jacob d Elizabeth Winslow, birthright Friends. y youth he was active in Christian En- avor and Sunday school in the Tongan- ie Friends Church. After finishing the iends Academy there, he attended Penn llege, graduating in 1896, and also re- ved a Master's Degree in chemistry m Kansas University. After having ight school for a number of years in ansas and Iowa, he entered government vice, opening the first Food and Drug ice for the Department of Agriculture n Kansas City, Missouri. Later he was

transferred to California as chief of the newly opened office in Los Angeles. He continued in this capacity until he retired after 29 years of service. Throughout his life he was closely affiliated with Friends Churches, his special interest being that of helping establish new churches in his position as President of Men's Extension movement in the California Yearly Meet- ing. He also held several offices in Pasa- dena First Friends Church where he was a member for 34 years. Upon retirement, Barclay Winslow adopted the hobby of wood working and from his shop came many articles of church furnishings in- cluding a pulpit which still serves the Azusa Friends Church. In 1915 he married Frances M. Davis of Hesper, Kansas, who survives, together with a son, Herbert of Pasadena, and two daughters, Dorothy Elder, Temple City, and Helen Avigliano, Sierra Madre, and five grandchildren. A brother, John B. Winslow, lives in Tong- anoxie, Kansas. Funeral services were held in Pasadena with Leonard Gilmore, pastor of the Arcadia Friends Church, and the Rev. George Elder, pastor of the Temple City Christian Church, officiating. Interment was at Rose Hills Memorial Park in Whittier, California.



Barclay C. Winslow

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## LOCAL MEETING DIRECTORY

**Albany, New York**—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

**Albuquerque, New Mexico**—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

**Alhambra, California**—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATLantic 435-11.

**Anderson, Indiana**—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

**Berkeley, California**—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spittler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th-Thornwall; As-Asberry).

**Brooklyn, New York**—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

**Cambridge, Massachusetts**—5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Telephone TR 6-8883.

**Chicago, Illinois**—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

**Chicago, Illinois**—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

**Chicago, Illinois**—The 57th Street Meeting of all Friends, Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

**Cincinnati, Ohio**—Friends Meeting, 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

**Denver, Colorado**—Friends Meeting, 4100 Shoshone Street, Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

**Des Moines, Iowa**—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone 62-6221.

**Des Moines, Iowa**—Friends Meeting, Unprogrammed, Worship 10 a.m. Classes 11 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

**Detroit, Michigan**—First Friends, 9640 Sorrento, S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

**Detroit, Michigan**—Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

**Gainesville, Florida**—Meeting for meditation and worship each First-day at 11:00 a.m. in Room 218, Florida Union Building on the University campus.

**Greensboro, North Carolina**—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

**Hartford, Connecticut**—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

**High Point, North Carolina**—Central Friends Meeting, South Main and Commerce. Bible School 9:45; meeting for worship 11:00; evening worship and youth activities 6:30. Cecil E. Haworth, minister.

**Indianapolis, Indiana**—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

**Indianapolis, Indiana**—Independent Friends Meeting. Unprogrammed meetings in homes; first Saturday and third Sunday; contact Esther L. Farquhar, HU 4207.

**Jacksonville, Florida**—Meeting for worship every Sunday at 11:00 a.m. in the YWCA. Clerk, James W. Bond, Phone 98-7872.

**Kansas City, Missouri**—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

**Kokomo, Indiana**—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

**Long Beach, California**—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

**Los Angeles, California**—Friends Church, 17th and Toberman Streets. Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, Richmond 70716.

**Lynn, Massachusetts**—20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 11 a.m. J. Floyd Moore, Minister. Phone Lynn 2-3379.

**Minneapolis, Minnesota**—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m. Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

**Montreal, Quebec, Canada**—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

**Mooresville, Indiana**—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

**Muncie, Indiana**—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

**Newberg, Oregon**—Friends Church, College St. at Third. Sunday School 9:45 a.m.; worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals and John G. Frankhauser, pastors. Phone 3811 and 3911.

**Oklahoma City, Oklahoma**—Meeting for worship Sunday afternoons at 4:00 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

**New York, N. Y.**—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York City, from October 2nd through April 24th, 1955, each Sunday at 11:00 a.m.

**Orlando, Florida**—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

**Pasadena, California**—First Friends Church, 2540 E. Orange Grove Avenue, 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone SY 63372, Stuart Innerst, Pastor.

**Phoenix, Arizona**—Meeting for Worship 11 a.m. YMCA. Chapel. Grant Fraser, Clerk.

**Portland, Oregon**—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m. Worship 11:00 a.m., Christian Endeavors 6 p.m., Evening Service 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Gerald W. Dillon, Minister, Phone FIlmore 3107.

**Richmond, Virginia**—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

**Searsdale, New York**—United Meeting for Worship and First-day School. First-day at 11 a.m. Searsdale Friends Meeting, 133 Popham Road. Clerk: Frances H. Compter, 17 Hazelton Drive, White Plains, N. Y.

**Seattle, Washington**—University Friends meeting, 3959 15th Ave., N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

**Seattle, Washington**—Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45; Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, PL 7307.

**Shrewsbury, New Jersey**—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

**South Glens Falls, N. Y.**—Friends Meeting, 27 Saratoga Ave.; Worship 11 a.m.; Study 10 a.m.; Herbert D. Pettengill, Jr., Minister.

**St. Petersburg, Florida**—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First Day School at 11 a.m.

**Tucson, Arizona**—Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

**Washington, District of Columbia**—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

**Whittier, California**—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30, Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

**Whittier, California**—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

**Wichita, Kansas**—University Friends Church, University Ave. at Glenn. Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, Lela Gordon. Office phone, AMherst 2-3373.



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